SPECIAL ARTICLES BY
BOUCK WHITE, JOHN H. WALKER.

Revolution Number

REGULAR DEPARTMENTS BY
E. E. CARR, IRWIN TUCKER.

The Christian Socialist

The Golden Rule Against the [illegible] Gold

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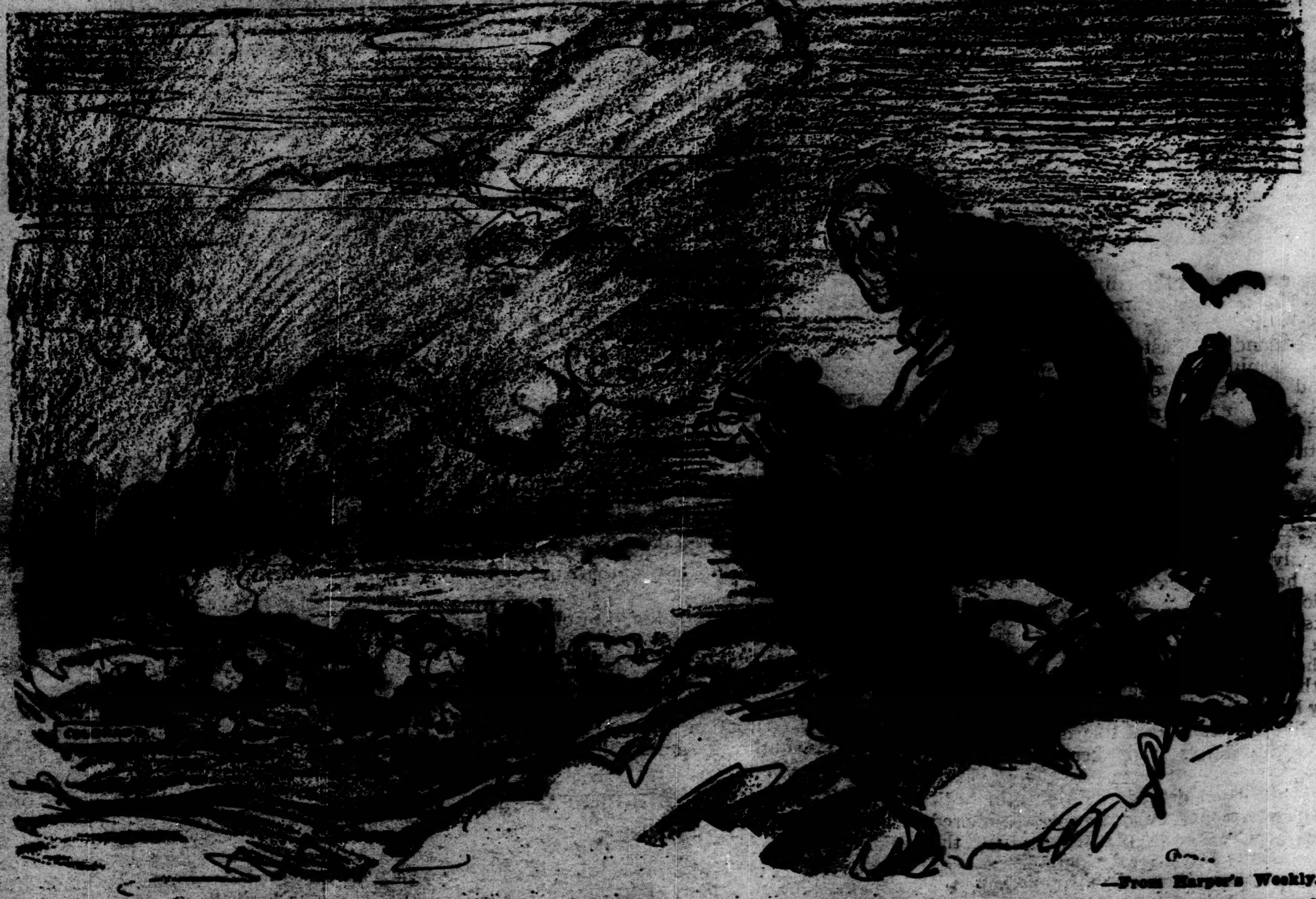
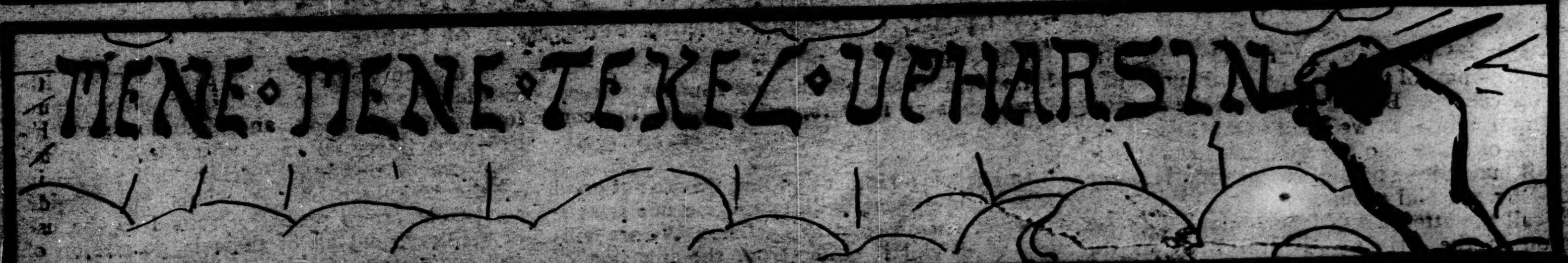
Hell from beneath is moved to meet thee at thy coming



—From Harper's Weekly.

His name was Death; and Hell followed with him. And there was given to them authority over the fourth part of the earth, to kill with the sword, and with famine, and with pestilence, and by the wild beasts of the earth.
—Revelation 6:8.



Belshazzar the King made a great feast to a thousand of his lords, and drank wine before the thousand.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth the fingers of a man's hand, and [illegible] the candlestick upon the plaster of the wall of the [illegible] part of the hand that wrote. [illegible] troubled him; and the joints of his loins were loosed, and his knees smote one against the other.

And Daniel answered and said before the king:

"This is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

"This is the interpretation:

"MENE: God hath numbered thy kingdom, and finished it!

"TEKEL: Thou art weighed in the balances, and found wanting!

"PERES: Thy kingdom is divided, and given to the Medes and Persians!"

In that night was Belshazzar, king of the Chaldeans, slain.

Handwriting In The Clouds

By IRWIN TUCKER

Across the wall of heaven the lurid smoke of those tents of Ludlow wrote words of destiny.

John of Pocantico, John the Damned, heard those words and cowered in fear, surrounding himself with guards and triple bars. The word is written;

MENE MENE TEKEL UPHARSIN!

The rule of Rockefeller is ended!

"Colorado is sleeping over a volcano," said Judge Ben B. Lindsey, returning from his fruitless trip to Washington, where his attempt to make President Wilson understand the situation in the West had failed.

More than Colorado is in danger. If Colorado explodes it appears that this nation will see the Revolution begin.

We have all been hoping and working so to make things ready that the Day of the Son of Man will come in peace rather than by violence. It is idle to say that our labor has been successful. We stand at this hour on the verge of an upheaval. Armageddon may truly come in our days.

This is the situation:

For ten years all law and order, all decency, all justice, have been set at naught and utterly defied by the coal companies of Colorado. When the workers, originally of American and kindred stock, sought redress for their wrongs, they were displaced by immigrants from the backward lands of Eastern Europe.

Now the mines are manned by men who understand the resort to arms; for they were trained to it in their native Balkan hills.

Relying on the forgotten guarantees of the Constitution, these foreigners have remained patient under abuses so terrible that the world has few parallels. They have endured in silence, hoping grimly that at the last, in some way, the g[illegible] Federal power would [illegible]ing justice, if only its atten[illegible] could be dra[illegible]

They have been murd[illegible]ir toil by cold blooded carelessness, to make profits for nit-wits living in the east. Colorado's death rate in the mines in far greater than that of any other American state, and far beyond anything that European lands can show.

They have been robbed, browbeaten, bullied; herded like cattle, housed like dogs; in order that worthless idlers might kennel in palatial luxury.

They have been denied the rights of ordinary human decency, in order that pampered fools might bleat lying platitudes about the teachings of the First Great Comrade.

They have been starved, outraged, humiliated, assassinated, tortured; and they have borne these things, hoping for better days.

When the Federal troops came into the strike zone, they hoped that at last—at last—some redress might come. But no.

The President will not interfere. The power of the high office of the White House occupant was exhausted when he timidly sent a special ambassador to plead with John D. Rockefeller, Jr., to relent, and have mercy, and allow his slaves an audience with him. When that piteous plea, by the man elected by vulgar votes to be the Chief Magistrate of this nation, was contemptuously spurned by the hereditary ruler of the world's greatest fortune, then the President felt that his power had tried and had failed; and he could do nothing more.

Every peaceable means has been tried; and it looks as though all have failed. Legislation has been obtained—and disregarded. The miners are fighting for the enforcement of laws passed by the Colorado legislature years ago. Arbitration has failed, for the mine owners refuse to arbitrate. The courts have failed; for the courts of Colorado are owned by the money power.

There is, it appears, but one way left. It is idle to argue whether the workers are justified or not justified in resorting to force. If boiling water be closed in an airtight boiler, the boiler will explode, be its walls as thick as armor-plate. Is the water justified? The question is irrelevant.

Are the workers "justified" in a resort to force? The question is irrelevant. All we are saying is that when that resort is the only one left it will be adopted.

Still there remains a chance for peace. **But only one. That is for the Federal Government, grossly insulted and derided as it has been by the coal mine owners—to seize the mines.** W[illegible] this proposal [illegible]ted by Judge Lindsey with [illegible] timidity. "There is no law authoriz[illegible] said.

There is no law of any kind in Colorado now—nor has there been for ten years.

President Wilson has notified the Governor of Colorado that he intends to withdraw Federal troops from the strike zone. When that is done, the situation will be where it was before the outbreak of hostilities—with this difference—for

THE WORKERS ARE PREPARED.

In the meanwhile the strikers have imported millions of rounds of ammunition. They are equipped with the best arms obtainable. They have machine guns now, as well as the guardsmen.

When the Federal troops are withdrawn, the militia and the company guardsmen will be put back in power by the State. Then—from their hiding places the miners will bring their arms; and the memory of what lies behind them will fire every breast for vengeance. They will remember, not only the horror at Ludlow, but the multitude of other horrors of which the world outside has never heard, but which the miners know all too well.

They will remember the ten long years of anarchy; the violation of every law; the prostitution of the bench; the cowardice of the Governor in face of the bullying insolence of the mine owners.

They will remember. And when the first troop of the national guard sets out into the hills they will be walking into sure and certain destruction.

THEN—

Do not be deceived, people of the United States. When that first conflict has occurred, the Federal troops will not be sent back. Rockefeller's power cannot be restored by Uncle Sam's men, for

THEY COULD NOT GET BACK.

It is my belief that the Railroad Workers would refuse to transport Federal troops or supplies. If the government seizes trains and attempts to rush its men in, a general strike would be called.

There are nearly a million members of the two miners' organizations, the Western Federation of Miners and the United Mine Workers of America. These two unions are already publishing plans for the welding of the giant organizations.

No government can face a general strike. There is no way to meet it. The government has not enough soldiers to run a single railroad system. The army is depleted, shot through and through with disaffection, and it is full of Socialist[illegible] can be [illegible] in one way only; by the seizure of the Colorado mines by the United States Government, and their operation for the benefit of the country as a whole.

There is no other way. **Rockefeller's rule is ended.**

The uprising will not end there. If the Colorado mines are seized in this way, the Michigan and the West Virginia mines, those in Illinois and Kentucky, in Alabama and Ohio, must be taken as well. Whether the Federal power acts or the miners themselves seize their own property, the mines must be taken from those who now hold them.

The mines are public necessities. They can no longer remain private property.

The Rule of John the Damned is Ended!

LABOR PREPARING TO TAKE ARMS

By JOHN H. WALKER, President, Illinois Federation of Labor.

We desire peace, not war. The resort to arms is no part of the tactics of trade unionists, or of Socialists. But the recital of the happenings at Ludlow, as we have heard them from the lips of those who suffered, makes us realize that it may not be possible to secure peace and order by peaceful means.

I call the attention of labor unionists to the action of the Tri-City Central Body of the United Mine Workers of Illinois.

At its meeting on May 21 the Tri-City Central Body of the United Mine Workers of Illinois, comprising the union miners of the three cities of Davenport, Iowa, Rock Island, Ill., and Moline, Ill., appointed a committee to draw up resolutions embodying the following plan of action. The committee's instructions were definite, covering these points:

We are opposed to our members joining the militia under present circumstances; because instead of being used to protect the people in their rights they are being used to oppress the people, and have trampled on their rights. They have in fact degenerated into little less than official government strikebreakers, scab herders, auxiliaries to the corporation-imported gunmen, sluggers and blacklegs.

But this is no indication that we are not good American citizens, willing to give our lives if necessary in our country's defense. We are willing to defend it either from the invasion of foreign foes or from the uprisings of internal tyrants, or would-be dictators, and their hirelings, who attempt to supersede our government with a state of feudal despotism; who attempt to supplant our constitutional rights and the laws of our country with the rule of the oppressor; who would transform our citizenship from free men with at least supposed equal rights, to slaves submissive to the will of a tyrant, enforced by hireling desperadoes.

And so that this may be clearly understood, we request President Wilson to give us the use of a military instructor, to drill us and instruct us in military tactics; to provide us with the most modern high-power rifles; with one latest model most efficient machine gun for each local union, and with some of the heavier artillery for each central body, so that they can be thoroughly drilled and versed in all the technique of war. This will provide competent crews properly trained to the use of artillery, and all of them in possession of and completely familiar with the use of rifles and of side arms.

We are of opinion that, if all the trade unionists in the country will do likewise, it will prove a wholesome and beneficent influence for our country's good, in restraining either outside or inside foes of our republic, of its constitution, its laws, or its common people, from attempting to trample on them.

The Central Body determined to appeal first to the President. If he refuses, they will appeal to the Governor. If he refuses, it is possible [illegible] we may do it ourselves.

The [illegible] that have happened in Colorado, [illegible] happen next in Illinois.

The Religion of Revolution

By BOUCK WHITE

Author of "The Call of the Carpenter," "The Carpenter and the Rich Man." etc.
Now imprisoned in Queen's County Jail, Blackwell's Island, New York

The editor asks me for an account of the Church of the Social Revolution, and of my imprisonment on Blackwell's Island, which followed so promptly the founding of that church.

The Church of the Social Revolution announces a purpose audacious in the highest degree: namely, to revolutionize the world's idea of religion. The accepted notion is that religion has to do with the weakness that is in the world. We propose a religion that shall have to do with the strength that is in the world. The two ideas are in flat opposition. They cultivate opposite traits of character, and with widely different methods. Between the religion of weakness and the religion of strength stands no reconciliation. They travel in opposite directions, seeking opposite goals—two trains on the same track and speeding to fateful world-transforming collision.

The religion of weakness is established in the churches of the traditional type. It sings in their hymns, speaks through their sermons, dictates their prayers, and breathes its breath into every chant and collect and liturgy. It is a whining, suppliant, belly-crawling spirit. It stands not with straight back, on two feet, upright; it grovels, worships a god that can be coaxed. It imagines it will be heard for its much begging.

As I write this in my cell, the Sunday morning church service is being held in the corridor outside. The preacher is sincere—according to the lights that are in him. But there is scripture for it that sometimes the light that is in a man is darkness; which is to say, the steam in the engine is of excellent power, but is being used to draw the train in the wrong direction. What wretches in prison stripes need, is not weakness, but strength. Weakness has been their undoing. The more I rub up against them the more I am persuaded that the criminal is essentially a weakling—weak in mind, weak in imagination, weak in will. Above all things else, he needs vigor, snap, grit, intensity, self-respect. But the religion being handed out to him at this moment—the songs and prayer and sermonizing—seeks still further to soften him; and, if it should gain any proselytes this morning, would make them tenfold more children of the devil of flabbiness than they now are.

This glorification of weakness has brought it to pass that religion is thought of by the world generally as something softish, a mendicant mood of soul and an unbraced attitude of the intellect. It is presented as a resting place for the tired, an asylum for the broken, an opiate for the oppressed, a lifeboat of escape from a shipwrecked world. So that the religious area of the population is reduced to those of slender understanding; or, when a religious man of intellect is found, he defends religion half cynically as an engine of social control to keep the masses quiet.

Now it is an axiom that when religion becomes shamefaced, it is in process of extinction. Boldness is its vital breath. Let it cease to be bold, it ceases to be vital. When men of mind can no longer be devout, except in slinking and furtive fashion, religion is on its deathbed; though its dying agonies may be prolonged, its demise with certitude is decreed.

Founded on Strength, Not Weakness

To do away this apologetic brand of devotion, and breed a race that shall combine spiritual-mindedness with force, is the purpose of the Revolution Church. We seek the revolution of religion, in order to a religion that shall breed revolution. Strength, not weakness, is the foundation on which it builds. And this determines every part of the structure. We intend to change the world's idea of God. The One whom we worship is not a fatherly potentate dispensing tit-bits to those who beg the loudest. Our God is a Man of War! He has a fight on his hands. Things as at present constituted are not at all to his liking.

"The world is very evil;
The time is waxing late;
Be diligent, keep vigil,
The Judge is at the gate,"

sang Bernard of Clairvaux as the middle ages were drawing to an end and the new era was making its first feeble birth movements felt in the womb of time. Once again we are in one of the world's transition moments. And the manifest token that the old era is playing out is the moral slump so visible to-day. Not that it shows itself mainly in a tidal wave of crime and open sinnings, though some appalling statistics could here be marshalled. The darkness rather is taking the form of a let-down in moral heroisms. Men no longer stand and fight and die for principle, as they did in the heroic time. A day of Philistinism is upon us, a lowering of standards, a debasement of tone, a letting-down of the spiritual level. "In Gold we trust," is the new rendering. There is a weakening of confidence in the Unseen; and a terrible turning of the population towards the kind of salvation promised by Mammon—a salvation in terms of pleasure and comfort and animal security—purchased at any price; for tomorrow we die.

Thus the Unseen Leader we follow is a warrior. He is opposed by a doughty foe and is in the midmost of a crucial and hard-fought conflict. Therefore his call for volunteers is couched in terms of hazard and trial and hardship. No longer that old invitation:

"Art thou weary, art thou languid,
Art thou sore distressed?
Come to me," saith One,
"And coming, be at rest."

The call of our Lord God to those would follow him, is in a different key:

"Art thou valorous, art thou willing,
Art thou leal and true?
Come to me," saith One,
"I'm fighting, and need you."

"But how can we be sure that this God will win the victory?" inquires someone. "If we enlist under Him we may be enlisting under a losing leader and will have given our lives to a lost cause." Precisely, and it is exactly that element of risk which constitutes for us the attractiveness of the service. If the battle were predestined to victory it would be no battle, but a mere sham affair, a stage performance. In the uncertainty as to the outcome lies the zest of the conflict, its piquancy and pungent joy. This universe does not as yet belong to God. But we are determined that it shall. We are capturing it for him, with him personally in the field as our Commander. All the discoveries of science, all contributions of knowledge, the splendor and majesty of the intellect's advance, every triumph in the realm of morals, all achievements of economic and political betterment, progress in the industrial arts; the beautifying of the world, growth in the graces that polish and adorn life—these are all parts of the campaign of conquest whereby our God is wresting the universe out of the control of chaos and making it his own possession To have a conscious part in that campaign is deemed by us the glory of life, its excellency and coronation.

Manifestly, thus to couch God's invitation to man in the language of strength and service, rather than of weakness and safety, is a revolution in the idea of religion. Therefore we call our church The Revolution Church. We spread the name on our signboard, blazon it on our banners, publish it widely as the name by which we delight to be known. It is not a mere revamping of the religion handed down. Rather, it is a religion new-modeled in every part and feature, and demands for its expression a new type of song and sermon and ritual, a new kind of devotion, a new conception of prayer. The change is so fundamentally altering with such implications wrapped up in it, that no other word than revolution can adequately phrase it.

Must Change Idea of Man.

But for another reason also are we a Revolution Church. This change in the idea of God carries over immediately into the human area and involves a change in the idea of man. The old-type religion let human society pretty much alone. The salvation offered by it was in terms of escape from a wicked world: "Come ye apart and be ye separate. O, think of the home over there." Their Father in heaven paternally stretched out arms of refuge to shelter them snugly from the wickedness and the sorrow and the casualties.

But when God is seen as a Man of War who sallies forth and offers battle to the evils that are in the world, straightway a new type of the religious life results. It translates devotion no longer in terms of the passive, but of an active, energetic career. Now the man of God, instead of enduring the ills of life with patience, goes out against those ills with militant zeal; for this type does not understand religion as merely a contemplative life, but a career of action.

When this religion of strength turns its attention to human society what does it discern? A society whereof Mammon is in control. It needs no unusual gift to perceive that money is the master of the world. Food and raiment, houses and lands and goods, books and schools, all products of science and the beautiful arts; marriage and children and the joys of a home, doctors for health, recreation for the mind, amusement and travel, friends and influence; these are in Mammon's right hand for him to dole out to those who serve him best.

Gold, Gold, tyrannous Gold!
A god that is growing ever more bold.
Foe of virtue from days of old;
For it our souls in the gutter are rolled.
On history's page loud its sinnings are told;
In the marriage mart our daughters are sold.
A master whose heart is ruthless and cold;
Gathering men into Satan's own fold—
Gate of a prison, to pen and to hold;
Fashioning men into hell's brutal mould.
God will not rest till its passing is told.
Hateful, defiling, omnipotent Gold!

At present, God is at the bottom, and Gold is at the top. To reverse that ordering, whereby God shall be on top and Gold at the bottom—could there be a blesseder, diviner overturning?

Exactly that is what is meant by social revolution. And it is the creed of our church. Listen to the covenant we take:

> "I enlist under the Lord of the blood-red banner, to bring to an end a scheme of things that has enthroned Leisure on the back of Labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the workers in class solidarity till class shall have been done away in fellowship's glad dawn. I will seek recruits for the church of the Revolution, unto the overthrow of present day society and its rebuilding into comradeship."

"Lord of the blood-red banner" may need a word of commentary because many have got the notion that Socialism's flag of red is symbolic of a bloody assault against the upholders of the present order. The truth is quite the contrary. The red in our banner emblemizes the one blood that is in the veins of all the people of the earth. Outwardly the nations and classes within the nation are of different aspect. Color and features and hair and stature and manners and speech are so many wedges doing a divisive work. But pri

Continued on Page 5.)

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BOUCK WHITE'S CHURCH.

This paper and the Christian Socialist Fellowship have consistently maintained the purpose of working for the social revolution inside the churches, rather than attempting to found a new church. The position taken by Bouck White in this issue is, however, of deep significance both because of the prominence of the writer and because of the depth of the convictions which he expresses. The Revolution Church is a symbol of the times. Its message is full of spiritual dynamite.

THE PREACHERS' AND TEACHERS' FUND.

This list is growing, and we are able to send out a goodly number of papers to the hungry public that so much needs just the lift that The Christian Socialist is able to give in these trying times.

You may have often regretted the limited amount of service you have been able to render the great cause of Socialism, but our Preachers' and Teachers' Fund opens the one best way to reach the largest possible number of those people who are in the position of teachers and preachers.

If the rising generation can only be brought to a correct knowledge of the social facts of life, there will be no doubt about the outcome of the future.

If our churches and schools only understand the social problems, how quickly would justice prevail! The world waits on them. Help us to reach them through the preachers' and teachers' fund.

Mrs. Mary Hess, Chicago	$ .20
Olive E. Spear, Florida	4.00
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Thomas White, Pennsylvania	.25
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	$24.20
Previously reported	19.00
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Sermons on Religion of a Socialist.

Rev. Irwin Tucker is delivering a series of sermons on "The Religion of a Socialist," in Grace Church, Wabash avenue, near Fifteenth street, Chicago, Sunday nights during June. The subjects are: June 14, "Socialism and the New Testament"; June 21, "Socialism and the Creeds"; June 28, "Socialism and the Catholic Church." All Chicagoans are cordially invited.

HOW THE OTHER HALF LIVES

Jacob A. Riis, whose death occurred recently, won fame as "an explorer of humanity." Other men might spend their time, energy and money searching for the North Pole, for the sources of the Nile, or for new rivers in Brazil,—all noble, heroic, needful work,—but he would devote his life to the vastly more important matters of discovering the frigid regions of human want where women and children freeze within sight of fuel, the sweltering dens where babies gasp their lives out in summer for want of ice and air, the black streams of want and misery whose terrors make many strong men mad and whose rapids dash multitudes to utter ruin. His explorations among the poor of New York and elsewhere resulted in a book which made him famous and awakened much general interest in social problems: "How the Other Half Lives." This book revealed to the humanitarian heartbreaking and exhaustless opportunities for philanthropy and to the real patriot and statesman the vast problems of social redemption.

Riis was not, strictly speaking, a Socialist; but he furnished much effective ammunition for socialist weapons. And he was a genial, noble soul. Theodore Roosevelt, writing to the sorrowing widow, declared that the death of Riis grieved him as the death of his own brother. On a previous occasion Roosevelt referred to Riis as "America's most useful citizen." Whether this be an exaggerated estimate matters not now, since his work deserves great praise and has inspired many to struggle against the social evils resulting from capitalist business.

A notable illustration of the failure of "reform" methods is afforded by a recent declaration of Jacob Riis concerning the frightful increase of want and misery in New York City. When he began his investigations in New York thirty years ago he found about ninety thousand rooms—inhabited by families—which had no window or door opening to the outer air. Now, he declared, there are **about three hundred and seventy thousand** such rooms inhabited by families in New York City! While kind-hearted people trifle with methods of "charity" and "reform," capitalism blights mankind beyond all power of charity to relieve and beyond all hope of reform. **It is revolution we need.** "The axe must be laid at the root of the tree." Capitalism must go.

—E. E. CARR.

HILL WANTS LOWER WAGES

J. J. Hill wants lower wages,—for himself? Oh, no. He has "earned" hundreds of millions of dollars by manipulating and exploiting the labor of others, and it is the others,—who have already been impoverished by the robberies of such men as he—that he wants to crush deeper by lowering wages. He says "the future of trade does not offer to capital sufficient inducements to enter new fields (at home or abroad) unless American wages can be lowered to compete with foreign labor,"—that of the Chinese, for instance.

In the face of growing want and hopeless misery, with the average American male worker getting less than $500.00 per year,—less than half enough to keep the average family,—how idiotic, how fiendish, how insufferable for a multimillionaire to propose the lowering of wages. Yet he calls himself a "Christian," gives stolen money to charitable, religious and educational institutions, **and wonders at the spread of atheism among men!**

Well for such as he that the poor are patient. But the end of his tribe is near.

—E. E. CARR.

COAL MINES MADE PUBLIC

Acting upon orders from Gen. Carranza, it is said, officers of the Constitutionalist army in Mexico have seized the coal mines near Sabinas and are operating them as public properties. Doubtless they will reimburse the foreign investors when the new government is established. Dividing the land among the people and running the coal mines for public benefit instead of private graft, the Mexican rebels are giving Americans object lessons they should take to heart. Our troubles in Colorado, West Virginia, and other mining regions, and our suffering for want of coal in the cities from exorbitant prices everywhere, can never be ended until the people own the mines collectively through government.

The trusts will own the nation
Till the nation owns the trusts.

—E. E. CARR.

TENTH SOCIALIST CONGRESS TO MEET IN VIENNA AUGUST 23

Plans for the tenth International Socialist Congress have been completed and announced by the International Bureau from headquarters at Brussels. The Congress will meet in Vienna, August 23 to August 29. About 2,000 delegates are expected. The Grand Music Hall, on the Karlsplatz, has been hired. Escorts will be provided for foreign delegates.

The following committees will report: Unemployment, Cost of Living, Imperialism and Arbitration, Alcoholism, and Russian Prisons. The chairman of the last is Liebknecht, of Germany.

Only those bodies which are in accord with the fundamental principles of Socialism are eligible to send delegates. There are two classes of eligibles described as follows:

"1. All associations which adhere to the essential principles of Socialism; Socialization of the socially necessary means of production and distribution; international union and action of the workers; conquest of public powers by the proletariat, organized as a class party.

"2. All the constituted organizations which accept the principle of the class struggle, and recognize the necessity for political action, legislative and parliamentary, but do not participate directly in the political movement."

The different nations are given votes according to the following scale:

20 votes: Germany, Austria-Bohemia, France, Great Britian, Russia, the United States.

12 votes: Belgium, Sweden.

10 votes: Denmark, Poland, Italy.

8 votes: Finland, Holland, Hungary-Croatia.

6 votes: Spain, Norway.

5 votes: Turkey, Switzerland.

4 votes: Argentine, Bulgaria, Roumania, Servia.

2 votes: Luxemburg, Bosnia and Herzegovina, Portugal, Greece, Japan, China, South Africa, Canada, Mexico, Cuba, Brazil, Chili, Uruguay, Australasia.

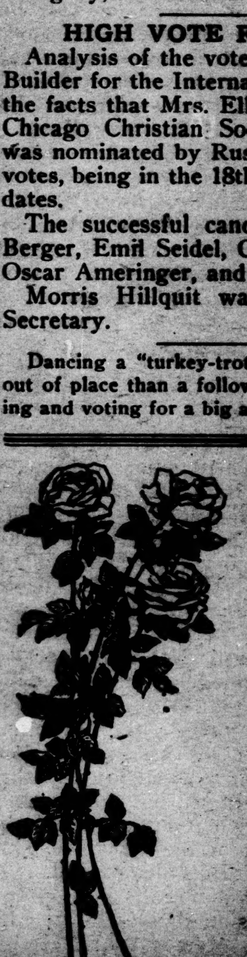
HIGH VOTE FOR MRS. CARR

Analysis of the votes recorded in the Party Builder for the International Delegates reveals the facts that Mrs. Ella Carr, secretary of the Chicago Christian Socialist Fellowship, who was nominated by Ruskin, Fla., received 1,836 votes, being in the 18th place out of 105 candidates.

The successful candidates were Victor L. Berger, Emil Seidel, Charles Edward Russell, Oscar Ameringer, and George R. Kirkpatrick.

Morris Hillquit was elected International Secretary.

Dancing a "turkey-trot" at a funeral is not more out of place than a follower of the Nazarene shouting and voting for a big army and navy. R. S.



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[illegible] SINGER, Florist
[illegible]

THE RELIGION OF REVOLUTION.

(Continued from Page 3.)

under the skin and you will find in them all a blood of one and the selfsame color. So that it becomes the natural emblem of unity, a scarlet thread internationalizing the tribal banners now so bloodily arrayed each against the other, and forecasting a day when the world family will be a fact and not purely a fiction of the poets. Could the Democrat of Galilee, who left his carpenter's bench to lead his fellows to freedom, find a fitter employ to-day than as Captain of this red-bannered host, whose battlewords are peace and justice and brotherhood?

Which is not to say that Socialism is a movement of universal, unenquiring amiability. The Irishman, who announced that he meant to have peace in his house if he had to fight for it, displayed therein a very real measure of insight and philosophic grasp. "Peace at any price," is a counterfeit thing; an affair of outward profession and inward aversion. We of the Revolution Church recognize the presence of economic classes terribly in the world; a presence which makes for discord and not for harmony. Never were inequalities of human fortune more steep than to-day. And hourly they are becoming steeper. To sing "God's in His heaven, all's right with the world" is to stamp oneself a lying prophet. God's in his heaven--quite true. But all is not by any means right with the world; and it is becoming more unright with each day that adds its fatal quota to the calendar. Rich and poor is a relation of master and slave. Today the rich are becoming richer with fatallest momentum. Thereby they are growing more masterfully master, and the poor are going into an ever more cruel and desperate bondage. And this, notwithstanding the personal kindliness of many in the master class. Charity covers a multitude of economic sins, has been the principle of these. But it is fast losing its power to hypnotize. The people are waking to the deadly workings of an unjust economic law. And no amount of benevolence in the disbursement of an income will much longer atone for extortion in the origin of that income.

Therefore the militant clauses in the covenant one signs upon joining the Revolution Church. We are hostile to the present scheme of things, for it is a scheme that makes for the survival of the brutallest. A competitive civilization glorifies the acquisitive type of man and makes for the extinction of the type in whom altruism and a regard for the gracious, kindly, unselfish arts are uppermost. Against such a civilization we are in utter antagonism. And this, out of a passionate affection for fellowship. The Prince of Peace we follow is for that very reason a Captain of War. He is of sagacity to know the folly of attempting to live on peaceful terms with the federated destroyers of the public peace.

Ours, therefore, is the Church of Social Revolution. We purpose an alteration in society's structure from the ground up. The fault is not in this feature or in that. The very plan upon which the present edifice was built is the devil's plan. All against each, and each against all. Therefore the change must be radical, extending clear down to the foundation upon which the building reposes. Reform will not avail. You can't change a gatling gun into a printing press by piecemeal process. The two machines are designed on a different pattern, to turn out a different product. An attempt to alter the gatling gun into a printing press would only result in spoiling it as a gun without making it into a press. There is a way whereby the transformation can be effected. The gatling gun must be melted up and its metal poured into new moulds.

So with the attempt to cure our ills by tinkering up the present order. Social reformers have been at the task now for long years. And with what result? Steadily the social distress has been mounting. The chasm between the Haves and the Have-nots is widening. Widening, moreover, at a constantly accelerating rate. The only performance accomplished by the [illegible] social reformers has been to create a wide amount of friction in the workings of the present machine, without giving us any other. Reform is powerless. Competition as the formative idea for human society has come to its perfect work. It was the devil's idea and has been found wanting. It must give way to God's idea; co-operation, let the cost be what it will.

To organize the world's life upon a principle so squarely different from the one now in use, means a tremendous change. And that is why we call ourselves Church of the Social Revolution. No other word is strong enough to express the intensity and extensity of the alterations that are required. "Revolution" has in many minds an association of blood and turbulence and all manner of wildness. But this quality of rashness and headlong fury is not essential to it. The word is exactly used when it is made to mean a deed of completion and thoroughgoingness, wherein no compromise is accepted and no distraction permitted. To such a work of completedness, a mood of poise and circumspection is not only possible but essential.

Indeed, it is in order to assure that poised and orderly state of mind in the work that we couple together the two parts in our name, "Church" and "Social Revolution." Each needs the other. Too much has the church in times past withdrawn its mellow richness of dream-power and its sobering weight from contact with the tumults and the rough-and-tumble of folk uprisings. On the other hand, the uprisings of labor in the past have withdrawn themselves too much from the ripe historicity and stern sobrieties of the church. And the divorce has told miserably on both parties to the estrangement, blasting the church with sterility and abandoning the folk movement to wild and irresponsible leadership.

The Church of the Social Revolution seeks to reunite the divorced couple. To the folk uprising it brings divine sanction and enriching gifts from the kingdom that is spiritual. To the church, in the contrary direction, it brings fructifying contact with the world of living men, the solid wholesome realities of the life industrial; overlaying the earthliness of things economic, with the halo of a light that never was on sea or land.

In so doing we believe we shall accomplish a dual purpose. We shall both make the social revolution a certainty, and at the same time steer its energies into beneficent constructive channels. Religion is always a principle of intensity. Coupled up hitherto with the conservative faction, it has made that conservatism into a conservatism indeed, solemnizing the status quo into a sacramental and fire-girt Sinai, whither the impious feet of the innovator dare not come. Coupled up with revolution, its intensifying power will be equally manifest. It will consecrate the revolution against all thought of compromise or surrender and gear it to the omnipotent enginery of the skies.

But precisely in so doing it will take from revolution the conflagrating fury that hitherto has made it a menace. A revolution that has Lord God in it will be a revolution indeed. But it will be a beneficent revolution—a jolly earthquake, if the reader will permit the phrase; an intelligent cyclone, directing its tempestuousness against the refuse and sparing the beautiful things that life has erected through a long succession of experimenting and fine endeavors. The revolution is going to come. Be very sure of that. The only question is, shall it be a revolution upward into the light, or a backward lurch to savagery and primeval dark? The Church of the Social Revolution is an attempt to bring the former of those alternatives to pass. We are summoning the people of education and talents and culture and social position to enlist in class alignment and whole-hearted self-commitment to labor's high redemption. There are times when social reconstruction is the holiest task in which a man can invest his energies and his influence.

As to our practical methods of operating, I will merely add that it is by assemblies of song and speaking, preceded by mud-gutter meetings wherein likewise the power of music to attract and hold the interest of men is being once again demonstrated. Our services are held on Sunday afternoons in the Berkeley Theatre, 19 West 44th street, New York, whither inquiries should be addressed. Communications already reaching us give promise that not alone in the metropolis, but in other towns both large and small, the method and message of the Carpenter of Galilee, as seen in his Church of the Social Revolution are going to be needed, in the splendid, valiant, terrific times into which we are moving.

BOUCK WHITE,
Queen's Jail, Blackwell's Island Prison,
June 7, 1914. New York City.

THE ROCKEFELLER NUMBER

We have on hand a fair supply of the second edition of the Rockefeller number. This paper will stir up your friends. Send for a couple of hundred copies at once. The Colorado war is the most significant thing that has happened this century. Are you seeing that your friends are kept informed?

What "They" Say

REPORTS and COMMENTS

By Charles L. Breckon

Miss Mary L. Adams, Brooklyn, N. Y.: "I do not wish to miss a single copy. I consider The Christian Socialist an excellent paper and one that is doing so much for the cause of Socialism."

John W. Hindmarsh, Riverton, Ill.: "If The Christian Socialist is kept up to its present improved standard a wide circulation in the future is assured."

A. P. Dickey, Auburn, Wash.: "Inclosed find $2 for your Preachers' and Teachers' Fund. The paper gets better and better all the time. I wish I could send much more."

Olive E. Spear, St. Petersburg, Fla.: "Inclosed find $5. Extend my subscription for one year and use the balance on P. & T. F. I am delighted with the paper and its new make-up and am glad of the privilege of helping increase its circulation among those to whom it ought particularly to appeal."

C. F. Burroughs, Pitcairn, Pa., sends $2 to renew his subscription for four years and says The Christian Socialist is the best paper issued for the cause.

M. Smith, Crabtree, Ore., says: "I like The Christian Socialist and want to do all I can to help it along, for I realize the power for good that it is."

Ernest J. Butell, Rahway, N. J.: "Inclosed find $1 for the Rockefeller number. Keep the good work up. Yours for success and the best work of humanity."

E. W. B. Mark, Boulder, Colo., sends $2 for subs and notes that this makes thirteen new subs that he has sent in this spring.

Arthur L. Foote, Harbor Springs, Mich.: "Inclosed find $2. I have enjoyed your paper ever so much. We still have people here who say one cannot be a church member and a Socialist."

Dora P. McKee, Gig Harbor, Wash., orders 100 of Rockefeller number and writes: "I am beginning to see results from my little bundle of [illegible] copies that I get regularly. Your alarm is sounded in no uncertain sound. They are beginning to mutter in their sleep; they cannot rest. They are opening their eyes; they are beginning to see; cease not until they see as in the blazing sunlight."

Mrs. J. D. Myers, Coquille, Ore.: "Here I am again with a little club of $2, though I am so sick I can hardly write this letter."

E. G. Eldred, Ellensburg, Wash.: "Find $2 for renewal and to pay for 100 of the Rockefeller number to give to some comrade to distribute where they will do the most good."

M. W. Johnson, Alexis, Ill.: "Inclosed find $2.50 for sub cards. I propose to have readers for the paper here. The paper is a stunner."

P. A. Anderson, Eureka, Cal., renews his subscription and says: "I like The Christian Socialist better than any of the papers that come to my house regularly."

C. Berry, Columbus, Ohio: "Two dollars inclosed for sub cards. I think The Christian Socialist is great and hope to never be without it. It is the only way that I have found for one to reach the church going people. They are bound to become interested in Socialism after reading one or two numbers."

John B. Cookson, Philipsburg, Pa.: "Inclosed [illegible] $2, all renewals; will be going after more."

C. H. Reeks, Garden Grove, Cal.: "Am sending you $2; I shall try to do more on my part to help out in this great cause."

E. B. Moore, Wichita, Kan.: "Inclosed find $2 for renewal of subscription for the best paper published."

J. A. Smith, Pine Bluff, Ark.: "The Christian Socialist is the one great paper that furnishes the dynamic power for my activities in the cause of social justice. I have absorbed some of the litany of remembrances of the last issue. They fill my soul to bursting. That prayer at the end of the litany of remembrances is wonderful: 'I will lift my voice [illegible] soul in remembrance of it wherever opportunity offers.'"

THE NATION'S PULSE

THE PENNSYLVANIA ARMING ITS MEN

We have just received a notice from the Pennsylvania Railroad that it has taken formal action, through its Board of Directors, encouraging its employes to enlist in the state or national military or naval service. Such employés will be retained in service by the road while they are out on duty in response to a call to arms in the event of war or other emergency.

THIS APPLIES WHETHER SUCH EMPLOYE IS A MEMBER OF THE NATIONAL GUARD OR NOT.

In other words; if a strike should occur, and the militia be called out, the guardsmen will be employes of the Railroad company, and under direct control of the directors thereof.

Out in Colorado we have had livid examples of what that means. If any large proportion of the P. R. R. men follow this suggestion, the company will have at its call an army of its own.

What does the P. R. R. see ahead? Is it war with Mexico that they contemplate? Not so. The concluding paragraph of the bulletin reads:

"The action taken by the board of directors applies not only to the contingency of war with Mexico, but is a general provision to preserve the interest of employes at any time, according to the language of the board resolution, that "they might engage in state or national military or naval service in response to a call to arms in the event of war—OR OTHER EMERGENCY"—such as a strike, for example.

WHAT DOES THE PENNSYLVANIA SEE AHEAD?

A general strike—to be suppressed by force of arms? Let the railroad workers look to this. Company clerks have been used before now as strikebreakers; this looks like a plan to arm white sleeves against overalls.

Blockhead Diplomacy

When President Wilson called on the ambassadors of Argentine, Chile and Brazil to mediate between this government and Huerta, it was hailed as a great step in advance, opening an era of friendliness between this nation and the nations of the South. The astuteness of these neighbors toward the Anarctic was widely heralded; a new chapter in diplomacy was about to open.

But since the Niagara Falls Conference opened, these ambassadors have strongly resembled very small boys, with very much swelled heads, attempting a job very much too big for them.

Consider; the situation in Mexico at the moment is that the Constitutionalists control about two-thirds of the country, and with the prestige of almost unbroken success behind them are sweeping down upon Mexico City. This country does not recognize Huerta's government, and the President has repeatedly characterized him as a cold-blooded murderer.

Yet the A. B. C. mediators are trying to settle the situation without regard to Villa and Carranza, placing first and foremost the "saving of Huerta's face" by figuring out some means of retiring him with dignity and profit, and flouting the requests of the United States as though they had but to issue orders and we would obey.

The reason of their refusal to admit a representative of the Constitutionalists to parley was said to be that this might delay negotiations, and any delay meant that Huerta would be weakened; so that by the time a satisfactory conclusion was reached, Villa might have taken Mexico City, and their labor would be useless.

Capital's Catspaw

The secret of the matter is, of course, this: That if the peons of Mexico are given back their land by the Constitutionalists, then the peons of Argentine, Brazil, Chile and the other South American states, may likewise demand theirs. The hidalgos fear this. Not only that; but the foreign investors in Mexico would be injured by the voiding of their concessions. These foreign investors have also much cash in the A. B. C. countries. Therefore they have made friends with the ambassadors of these countries, who really represent, not Argentine, Brazil and Chile, but the capitalists of London, Berlin, Paris and Vienna.

The United States is insisting that Carranza be allowed representation; mildly asking how if the Constitutionalists decline to accept the terms formulated by the mediators, they are going to be compelled to swallow them? Apparently the mediators expect Uncle Sam to force Villa and Carranza to do what the A. B. C., representing foreign capitalists, dictate; and equally apparently, Uncle Sam has no appetite for the position.

Capitalist diplomacy is trying to stave off the Land Revolution in Mexico but capitalist diplomacy is up against an awakened nation, and its efforts are bound to be in vain.

Cost of Bad Psychology

President Wilson says that the hard times are "psychological." Meanwhile a bulletin comes from Milwaukee that daily increasing numbers of women, married and with families, are besieging every employment agency and every large manufacturing concern for work. Their husbands are unable to find employment, so they must beg to be hired.

Yet there is a grain of truth in the President's witticism. The trouble is with the psychology of the workers. There is no reason why some people should overwork and others be out of work at the same time—no reason whatever. It is only a curious failure to think among the workers which keeps things so—the absurd mental obsession which induces them to vote back into office Republicans, Democrats, Progressives, ignoring their own party and their own representatives. If this obsession were removed, "hard times" would permanently vanish also.

While the obsession lasts, however, farm workers in the West—experienced hands at that—are receiving $15 a month as against $22 last year; and city laborers in Milwaukee are getting $1.25 a day for eight hours. Northwestern railroad workers receive 16½ cents an hour.

Psychology is expensive.

Striker Denied Citizenship

Judge Jaycox, of the Brooklyn Supreme Court, has debarred from citizenship Enoch Wilchensky on the ground that he was once arrested for strike picketing. Judge Jaycox's decision is in these words:

"Petition denied. Not well disposed to our laws. Not to reapply for five years from date of conviction."

Wilchensky was a member of the Knee Pants Makers' Union, and was arrested in the garment workers' strike of last year. This was his only conviction. He is married and has three children, all of whom were born in the United States.

This decision is like that of Judge Hanford of Seattle, who denied citizenship to a foreign-born man on the ground that he was a Socialist. Hanford was recalled for misconduct and malfeasance.

Judge Jaycox's decision is even more mischievous. It would debar any person of foreign blood from becoming a citizen if he took part in labor troubles. The decision must be overturned.

War Clique Frightened

France's premier, Doumergue, resigned with his whole cabinet because of the sweeping Socialist successes at the polls. Opposition to his militarism was the chief issue on which the reds came to victory. Now all the Socialists of the various groups in the French Chamber join hands with the strong group of Socialists in the Reichstag to fight the International Armament Ring and its attempts to plunge Europe into war that they may reap the profits.

Dr. Liebknecht, the Socialist leader of the Reichstag, delivered another speech on May 11, repeating and extending his proven charges against the Krupp gun firm. The Krupps, he said, are part of an international war firm, controlling all of the German war material makers, and about half of those in Europe outside of Germany.

He said: "The massacre among nations is carefully organized, and an international armament trust exists. It has been established that the morale of the Krupp firm is a morale of corruption. The house of Schukort, another branch of the firm, has brought about the corruption in the Japanese navy."

We have no Socialist in Congress to continue the expose; but Clyde H. Tavenner, Progressive Congressman from Illinois, has taken up the cudgels here.

"For twenty years there has been a movement on foot for a government armor plant," said Mr. Tavenner. "Time after time amendments have been offered to the naval bill providing for such a plant, and time after time points of order have been raised by gentlemen who do not want the government to manufacture armor, and the amendments have been stricken out. The result has been that year after year the armor plate ring—and I use that term advisedly—has been permitted to go on drawing down hundreds and thousands and even millions of dollars in extortionate profits."

"Is it the gentleman's purpose in this effort," asked Representative Hensley, of Missouri, "to take the profit out of war?"

"Exactly," replied Tavenner.

Mr. Barton of Nebraska interrupted Congressman Tavenner to ask: "Is it not true that we have paid enormous prices for armor plate, that a committee of congress, and that the courts themselves, have found was faulty, worth about $30 a ton, and that we have paid $300 a ton for it?"

"Yes," declared Tavenner, "and I have seen affidavits of employees of the Bethlehem Steel Company, who stated under oath that they were instructed to patch up defective plates in order to fool the government inspectors. During the time that war with Spain was imminent the three armor plate concerns declined to manufacture any armor until they got their price of $100 a ton more than the price congress had determined upon after investigation as a fair price. But the love of country possessed by these companies did not prevent them from selling armor to Russia at $249 a ton while they were charging the United State $616.14 a ton. The Secretary of the Navy recommends an appropriation for an armor plate factory in his annual report. This recommendation will save the government $3,000,000 a year at the very lowest estimate."

A point of order against the amendment was sustained, and Tavenner declared he would offer it again and again until successful.

—I. P.

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PERSON FREE ON BOND; TRICK TURNED ON THE I. C.

Carl Person, the labor editor, who witnesses for the defense he subpoenaed all of the state's witnesses and won the appeal for bail on the testimony on which the prosecution hopes to convict. In doing so Comerford came faces trial for murder in Clinton, Ill., and a federal indictment in Springfield, gained his liberty June 9 on bail. Judge Charles M. Walker in the Circuit Court accepted $120,000 worth of sureties pledged by Mrs. Jane Comerford and Frank Shindberg for the required $12,000 bond.

Person is charged with the killing of Tony Musser, an Illinois Central Railroad slugger. He has been kept in prison five months, without trial or hearing. The shooting was in connection with the strike on the I. C.

It is said to be the first time that a prisoner, denied a writ of habeas corpus in any of the country districts, has been liberated on bail by a court 200 miles away. The power of the railroad which dominated the country courts was defied by the Chicago judge.

Attorney Frank Comerford for the defense also reversed the customary procedure when instead of subpoenaing into possession of a stenographic record of the state's entire case.

Trade Notes

Musicians—The magnificent fight of the London Musicians for better conditions of wages and labor has been attended with success. According to the paper of the British Musicians' Union increases in wages have been secured in 65 London theatres amounting to £235 per week. Those theatres which would not agree to the demands of the Trade Union were successfully boycotted.

The 19th convention of the American Musicians' Federation will take place in Des Moines, Iowa, on May 11th next.

Printers—The 47th Congress of the Belgian Printers' Federation will begin on May 31st next in Lowen. The agenda contains the following points: Workers to be forbidden to work in another printing office after completing the regular working time, Defense Funds, Trade Continuation Classes; the Government Bill concerning State Arbitration Boards.

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Here's Joyous, Glorious News for You

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Hurrah! the day of the old fashioned, ill-fitting, uncomfortable, ever-slipping steel spring, elastic band or leg strap harness is gone forever. A wonderful new device has taken its place. Nothing like it has ever been known before and the results from its use are bringing joy to the hearts of hundreds of rupture victims who have been truss tortured for years.

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is something that the thousands of rupture sufferers have been waiting, looking, hoping, longing for—something that can be worn with comfort, day and night, asleep or awake, at work or at play, all the time, everywhere, cannot slip, bind, pinch, gouge or "gouli" the flesh; holds the rupture, single or double, big or little, with the firmness of a vice and yet so gently, softly and comfortably that the rupture is soon forgotten. But that is not all—

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Think of it! *Curing Rupture*, healing the openings, closing them up so that it is possible to go without the Lock and without support of any kind. Think of it, rupture sufferers—think what this means—not only comfort and perfect holding ALL the time, not only relief—but actual cures are being effected. Investigate this—you can try the WONDERFUL SCHUILING RUPTURE LOCK at your own home and wear it, use it, test it in any way you like for 30 days—FREE.

Now is the time—here is your chance to obtain the comfort and relief you have been so long looking for—the actual CURE you have hardly dared to hope for.

Praise of Hundreds Proves It

Read these extracts from a few of hundreds of letters received:

Mr. John Schimeny, Columbus, Indiana, 81 years old says:—"I was fitted with a Schuiling Rupture Lock 4 months ago and now find ruptured openings entirely healed up."

Mr. E. E. Dickerson, Grand Rapids, Mich., says—"It held my rupture as nothing before had done. Wore it eight months and was completely cured."

John Gerend, R.R., Arlington, S.C., says: "It is the pleasure of my life to confess to you that after 5 months of service from your Rupture Lock, I am now a cured man."

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Write t[illegible]ry day for the Schuiling Book—"HOW TO [illegible]URE RUPTURE" and FREE TRIAL OFFER of the WONDERFUL SCHUILING RUPTURE LOCK. THINK OF IT! you can get this and wear it, try it, test it, use it—for a whole month without taking any chances, without risking a penny or going to any trouble whatever. Write now,—now, now, now while you're thinking of it. You'll be thankful the longest day you live.

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NOTE—The Christian Socialist has had business dealings with this comrade for many years and knows him to be a man of his word. He is a thorough-going German workingman, intensely devoted to the cause of Socialism, and [illegible] good [illegible] but he will give you good measure, shaken down and

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